

Is it Medicine or Witchcraft?



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Introduction

So what’s the deal with medicine or as it is also commonly known today, pharmaceutical drugs? Why do we need to investigate these practices? How many people really give this much thought? Believe it or not, this is actually found in Turah, the writings or accounts, the nabaym, as well as the Chazun given by Yahusha to Yahuchanan.

Today the world is inundated with a plethora of pharmaceutical drugs that are supposed to "make you well or heal you and some even claim to "save" your life or give you life more abundantly (Note: Yahuchanan 10:10). Can this be true and if so at what cost? The pharmaceutical industry is a multi billion-dollar industry. Just in 2011, global prescription drug sales climbed to \$839bn, up 4.5% from the previous year and still climbing! This is an alarming trend because the creating of, administering and use of these drugs are a sin. Most people probably assume the Father could not have had anything to say opposing this because after all, look at how many people these drugs are “helping”...

אֲנִי and אֲנִי spoke very clearly about this issue and we can see Their words coming to fruition today. We will look at how pharmaceutical companies are working with governments around the world to inoculate their citizens and how this relates to the Words of אֲנִי and אֲנִי. We'll see what this practice actually is an abomination as well and show how and why. In order to effectively do this, we will look at the etymology of several words as well as the Abary (Hebrew) and Greek words referenced in scripture.

What Do אֲנִי and אֲנִי Say?

Believe it or not, you can actually find אֲנִי addressing the practice of administering pharmaceutical drugs specifically! We will take a look at what He says in Chazun 9. We will pick up in verse 18 but a synopsis of what has happened up to that point is the 5th messenger has sounded and all types of calamities are happening to those who are not bearing the mark of אֲנִי.

Chazun/Revelation 9:18-21 (18) A third of mankind was killed by these three *plagues*, by the fire and the smoke and the sulphur, which came out of their mouths. **(19)** For the authority of the horses is in their mouth and in their tails, for their tails are like serpents, having heads. And with them they do harm. **(20)** And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship the demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which are neither able to see, nor to hear, nor to walk. **(Chazun/Rev 9:21)** And they did not *repent*^{G3340} of their murders, nor of their *drug sorceries*^{G5331}, nor of their whoring, nor of their thefts.

Points: (1) [NOTES ONLY]

The word repent here is the G3340 {μετανοέω – metanoee} which means “to change one’s mind for better or heartily to amend with abhorrence of one’s past sins” but tracing that word to the Abary leads us to two words, H5162 & H7725: H5162 (נחם-nacham) which means “to be sorry, suffer grief, rue {bitterly regret} or repent; I’ll just note that Oxford American Dictionary defines *repent* as “repent (v) feel or express sincere regret or remorse about one's wrongdoing or sin. I thought it was very interesting that the other word, which accompanied this word in tracing its roots back to the Abary, was the H7725 (שוב-shub), which means “to turn back to or return to or from or to turn away from אֲנִי or to turn back to אֲנִי”.

Just to be absolutely clear of what true repentance is; I’ll give you an exhaustive definition.

True repentance, is changing ones mind for the better, heartily amending it with abhorrence, sincere regret and remorse as a result ones past sins AND THEN, turning back to אֲנִי!

This is an important note because it suggests that, in sinning, we have turned away from אֲנִי and we need to turn back if we are fully repentant. Therefore, although we are sinners, we cannot suggest we are with, of or know אֲנִי if we are sinning wittingly. What it means to turn back is another lesson for another time but we’ll look at how it applies here.

[FOLLOWING NOTES ONLY]

So here we see that repentance is necessary for their idolatry, murders, whoring, thefts and drug sorcery but they did not repent and turn back to אֲנִי. We could spend months on this one section of scripture alone but for now we are going to just take a closer look at their “drug sorceries”.


This translated word comes from the Greek G5331: {(φαρμακεία) pharmakeia}- BDB defines it as: the use or the administering of drugs, poisoning, sorcery, magical arts, often found in connection with idolatry and fostered by it, metaph. the deceptions and seductions of idolatry.

I'll just add that their very own Medical Lexicon – Dictionary of Medical Science pub. 1860 defines “pharmakia” as “POISONING” {on pg.702}.

Wikipedia corroborates the origin of these terms: “The Greek word [Pharmakeia](#) (Greek: φαρμακεία) derives from [Greek](#): φάρμακον (*pharmakon*), meaning "drug" or "medicine"^[2]...” (Which we'll also look at its use in scripture)

Therefore, this practice, the administration of drugs/poison/sorcery and magical arts, is fostered or promoted, furthered, stimulated, advanced, forwarded, cultivated, nurtured and strengthened by idolatry! Wow! So idolatry seems to be the driving force of this practice. Who would've thought? That term, pharmakeia, derives- from G5332- {(φαρμακεύς) pharmakeus} one who prepares or uses magical remedies or a sorcerer – The origin of {(φαρμακεύς) pharmakeus} is from the Greek word ‘pharmakon’ which is defined as {BDB} ‘a drug, i.e. spell-giving potion; {online etymology} medicine, poison’.

One might ask, “Well, what does that have to do with anything?” When we translate this Greek term {(φαρμακεία) pharmakeia} to English, the word is pharmacy. So the word they render as “drug sorcery” is in fact, the Greek word pharmakia, which is where we get the word pharmacy. So a better rendering of this scripture should actually read, “They did not repent of their pharmaceutical practices and use”. Uh oh! So what is pharmacy? The online etymology source defines it as:

Pharmacy (n.) 

late 14c., "a medicine," from Gk. Pharmakeia - "use of drugs or medicines," from pharmakeus - "preparer of drugs," from pharmakon - "drug, poison, philter, charm, spell, enchantment."

Meaning "use or administration of drugs" is attested from c.1400; that of "place where drugs are prepared and dispensed" is first recorded 1833.

I'll also note, that on page 346 (367pdf) of the Concise Etymological Dictionary of the English Language, pharmacy is also shown to come from the Greek word ‘pharmakia’, the same word used in Chazun/Rev. 9:21.

During this research, I've also learned that the term “Pharmaceutical” comes from the Greek word pharmakeutikos, which comes from pharmakeus, which, again, comes from pharmakon, thus they are all carrying the same meaning/connotation only representatives of the different uses of the terms!

Note:

Pharmaceutical: 1640s (pharmaceutic in the same sense is from 1540s), from L. pharmaceuticus "of drugs," from Gk. pharmakeutikos, from pharmakeus "preparer of drugs, poisoner," from pharmakon "medicine, poison."

[Even Wikipedia corroborates these origins:](#) The word pharmaceutical comes from the Greek word [Pharmakeia](#). The modern transliteration of [Pharmakeia](#) is [Pharmacica](#).

So, here it is foretold that these people will not repent of; turn from, and whole heartily abhor the use, administration and development of pharmaceutical drugs. Whoa! In 2010, there were 691,000 prescribers of pharmaceutical drugs in the U.S alone so we better thoroughly analyze these definitions.

Breaking Down Pharmakia/the Pharmaceutical Practice

To recap, {(φαρμακεία) pharmakeia} or pharmacy is the use or the administration of drugs, poisoning, sorcery and magical arts as per *BDB*. The same word in the Medical Lexicon-Dictionary of Medical Science (pub.1860 on page 702) simply defines PHARMACEIA as “Poisoning”.

We understand now that the English term Pharmaceutical (referencing all medicaments/medications/drugs) is from the Greek word pharmakeutikos, which in turn comes from the word pharmakeus which is the “preparer of the drugs” or “the poisoner,” and

pharmakeus comes from the word pharmakon which is the actual "drug, medicine or poison." The Medical Lexicon also defines 'pharmakon' as poison (page 703).

We will look closer at "medicine, drug, poison and sorcery but first we will trace the roots of pharmakia to the Abary. The G5331 is rendered as several words in the Abary including the H3785 **חַשַׁד** which means to practice witchcraft or sorcery, use witchcraft, sorcerer, sorceress, sorcery, witchcraft, sorcerer; CEDH- to practice sorcery, to enchant, to bewitch; a magician, sorcerer or wizard; magic, sorcery, witchcraft; Strongs – magic: - sorcery, witchcraft. Therefore, pharmakia or the pharmaceutical practice is the same as "witchcraft and sorcery". We will show how the true meanings of these modern terms for witchcraft (e.g. medicine, drug, etc.) have not changed from the original definition of this abomination. **אֲחִיזַח** speaks to this practice. Let's take a look.

Shamuth/Exodus 22:18 "Do not allow a practitioner of witchcraft ^{H3784-חַשַׁד} to live.
Guess what it says in the Greek Septuagint?

Shamuth/Exodus 22:18 [LXXA]

(22:17) φαρμακοὺς^{G5333} οὐ περιποιήσετε

The word they use here is "**G5333: {(φαρμακός) pharmakos}** [Thayers - pertaining to magical arts] – [Strongs – sorcerer]

Strong's and Thayer's Dictionaries state that this word is the same as G5332 {(φαρμακεύς) pharmakeus} which is defined as one who prepares or uses magical remedies, sorcerer. This word **G5333 ==> [H3784-3785-3786: (חַשַׁד means to practice witchcraft or sorcery, to enchant, bewitch, a magician, sorcerer or wizard)]. {This conjugated variation 'φαρμακους' is also found in Shamuth 7:11, Dany'al 2:2; 5:7 and Malaky 3:5.} The G5333 also traces back to → H2748: חַרְטֹם – (magician, diviner, astrologer) so we will look later at how the practice of magic, divination or even astrology is all the same as the witchcraft of pharmakia as the definition already tells us.**

So according to Thayer's and Strong's Dictionaries, this word G5333 "pharmakos" is the same as the G5332 "pharmakeus". So we will see what else His Word has to say about pharmakos then we'll look at "pharmakeus". We're dissecting the practice, use and administering of pharmakeus or pharmaceutical drugs or kashaph – witchcraft and showing how it's all the same thing.

Chazun/Revelation 22:14,15 "Upright are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city **15** "But outside are the dogs and those who **enchant with drugs** ^{G5333-pharmakos}, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood. (See also Malaky 3:5)

Chazun/Revelation 22:15 [Greek Interlinear TR]

ἐξω δε οι κυνες και οι **φαρμακοι** ^{G5333}, και οι πορνοι, και οι φονεις, και οι ειδωλολατραι, και πας ο φιλων και ποιων ψευδος.

Malaky/Malachi 3:5 "And I shall draw near to you for right-ruling. And I shall be a swift witness against the **practisers of witchcraft**, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me," said **אֲחִיזַח אֲחִיזַח**.

Malaky/Malachi 3:5 [LXXA] καὶ προσάξω πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τὰς **φαρμακοὺς** καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ καὶ τοὺς καταδυναστεύοντας χήραν καὶ τοὺς κονδυλίζοντας ὀρφανούς καὶ τοὺς ἐκκλίνοντας κρίσιν προσηλύτου καὶ τοὺς μὴ φοβουμένους με λέγει κύριος παντοκράτωρ

So here we have another conjugated variation of the G5333 pharmakos. {*This variation can also be found in Shamuth 9:11, Nachum 3:4 and Dany'al 5:8.*} So these people who partake in the pharmaceutical practices, the use or administration of them will not enter into His gates. Most people believe that medicine or pharmaceutical drugs were given to us by **אֱלֹהִים** but He calls it witchcraft and we'll show you why later but first let's look at another example of this word in the His word.

Dabarym/Deuteronomy 18:10-12 “Let no one be found among you who makes his son or his daughter pass through the fire, or one who practices divination, or a user of magic, or one who interprets omens or a **sorcerer**^{H3784/G5333}, **11** or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. **12** “**For whoever does these are an abomination to אֱלֹהִים**, and because of these abominations **אֱלֹהִים** your Alahym drives them out from before you.

18:10 οὐχ εὐρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἱὸν αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρί, μαντευόμενος μαντείαν, κληδονιζόμενος καὶ οἰωνιζόμενος, **φαρμακός**^{G5333},

Again we have the word **שׂוֹמֵד** and this time they translate it as “sorcerer” but based on the definition of the term, witchcraft, sorcery and the pharmaceutical practices (pharmakos) are all the same. We also see that in the Greek Septuagint translated the same Abary word into Greek as G5333 again – pharmakos. Remember the G5333 (pharmakos), is the same as G5332 pharmakeus. Pharmakeus Thayers defines it as “one who prepares or uses ‘magical remedies’ - a sorcerer and Strongs reminds us that it is “From **φάρμακον** pharmakon (a drug, that is, spell giving potion); a druggist (“pharmacist”) or poisoner, that is, (by extension) a magician: - sorcerer; (i.e. the one or witch who prepares the drugs, poison, medicine or pharmaceutical remedies). So what does He have to say about this pharmakeus?

Chazun/Revelation 21:8 “But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and **drug sorcerers**, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.” (*reference Malaky 3:5*)

Chazun/Revelation 21:8 [TR] δειλοῖς δὲ "" καὶ ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονευσῖν, καὶ πορνοῖς, καὶ φαρμακευσῖν^{G5332}, καὶ εἰδωλολατραις, καὶ πασὶν τοῖς ψευδεσιν, τὸ μέρος αὐτῶν ἐν "" τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ ὃ ἐστὶν "" δευτερός θάνατος.

The word used here is pharmakeus G5332, which are those who prepare, administer or use pharmaceutical remedies, sorcerer. So once again we see that those who partake in the preparation or use of pharmaceutical remedies will not escape the second death. From **φάρμακον** pharmakon (a drug, that is, spell giving potion); a druggist (“pharmacist”) or poisoner, that is, (by extension) a magician: - sorcerer.

A few reoccurring terms in our definitions are **drugs, witchcraft, poison, medicine and sorcery** as well as being referred to as **magical arts**. I will provide exhaustive definitions for these

words and let the scripture show how ٩٩٢ has collectively categorized this practice as evil and witchcraft as we have already seen the consequences for partaking of these abominations.

Remember, based on the definition of the Greek word pharmakia, the scripture actually reads, "They did not repent of their administering of drugs, poisoning, sorcery, magical arts, i.e. pharmaceutical practices." So we will begin with 'drugs'.

A Closer Look at 'Drugs'

The term drug is from the late 14c. (early 14c. in Anglo-French), "medicine, chemical ingredients," from O.Fr. droge "supply, stock, provision" (14c.), of unknown origin, perhaps from M.Du. or M.L.G. droge-vate "dry barrels," or droge waere, lit. "dry wares," but specifically drugs and spices, with first element mistaken as word for the contents (see dry goods), or because medicines mostly consisted of dried herbs. Cf. L. species, in Late Latin "wares," then specialized to "spices" (Fr. épice, English [spice](#)). The same source produced It., Sp. droga, Swed. drog. Application to "narcotics and opiates" is late 19c., though association with "poisons" is 1500s. Druggie first recorded 1968. To be a drug on or in the market (mid-17c.) is of doubtful connection and may be a different word, perhaps a play on [drag](#), which was sometimes drug c.1240-1800.

[Drug](#) |drəg| {Oxford American Dictionary} noun

a substance that *has a physiological effect* when ingested or otherwise introduced into the body, *in particular; a medicine, esp. a pharmaceutical preparation*; a substance taken for its narcotic or stimulant effects, often illegally : [as adj.] a drug addict |

verb (drugged , drugging) [trans.]

administer a drug to (someone) in order to induce stupor^{1a} or insensibility¹ : (eg.- they were drugged to keep them quiet.)

Note¹:

^{1a}stupor : a state of near-unconsciousness^a or insensibility^b

^aunconsciousness : done or existing without realizing.

^binsensibility : unconsciousness

- inability to feel something, esp. to be moved emotionally.
- lack of awareness or concern; indifference

Therefore, based on a thorough breakdown of the definition, drugs are medicines/chemical ingredients or pharmaceutical preparation/narcotics and opiates that cause physiological effects and induce stupor and insensibility and leaves one unconscious, existing without realizing and unable to feel things especially emotions, as well as a lack of awareness, concern and indifference. Let's look at some examples of some drugs and see if this definition can be validated or proven by the drug itself...

Note: Opiate is: Adj: relating to, resembling, or containing opium, Noun: a drug with morphine like effects, derived from opium. opium |'ɒpēəm| noun: a reddish-brown heavy-scented addictive drug prepared from the juice of the opium poppy, used as a narcotic and in medicine as an analgesic.

[001 - Demerol®](#)

(meperidine hydrochloride, USP) - **Demerol** is a narcotic analgesic >{a drug acting to relieve pain} (opiate pain medication) prescribed for short-term treatment of moderate to severe pain.

(ref. <http://www.demeroladdiction.com/demerol.htm>)

WARNING

May be habit forming

DEMEROL DRUG DESCRIPTION

Meperidine hydrochloride is a white crystalline substance with a melting point of 186° C to 189° C. It is readily soluble in water and has a neutral reaction and a slightly bitter taste. The solution is not decomposed by a short period of boiling.

The tablets contain 50 mg or 100 mg of DEMEROL brand of meperidine hydrochloride.

Inactive Ingredients: Calcium Sulfate, Dibasic Calcium Phosphate, Starch, Stearic Acid, Talc.

Chemically, DEMEROL is 4-Piperidinecarboxylic acid, 1-methyl-4-phenyl-, ethyl ester, hydrochloride.

DEMEROL SIDE EFFECTS

The major hazards of meperidine, as with other narcotic analgesics, are respiratory depression and, to a lesser degree, circulatory depression; respiratory arrest, shock, and cardiac arrest have occurred.

The most frequently observed adverse reactions include lightheadedness, dizziness, sedation, nausea, vomiting, and sweating. These effects seem to be more prominent in ambulatory patients and in those who are not experiencing severe pain. In such individuals, lower doses are advisable. Some adverse reactions in ambulatory patients may be alleviated if the patient lies down.

Other adverse reactions include:

Nervous System: Mood changes (e.g. euphoria, dysphoria {anxiety}), weakness, headache, agitation, tremor, involuntary muscle movements (e.g. muscle twitches, myoclonus), severe convulsions, transient hallucinations and disorientation, confusion, delirium, visual disturbances.

Gastrointestinal: Dry mouth, constipation, biliary tract spasm.

Cardiovascular: Flushing of the face, tachycardia, bradycardia, palpitation, hypotension (see WARNINGS), syncope. Genitourinary: Urinary retention.

Allergic: Pruritus, urticaria, other skin rashes, hives and flare over the vein with intravenous injection. Hypersensitivity reactions, anaphylaxis.

Histamine release leading to hypotension and/or tachycardia, flushing, sweating, and pruritus.

(ref. <http://www.rxlist.com/demerol-drug.htm> / <http://www.rxlist.com/demerol-drug/side-effects-interactions.htm>)

002 - DILAUDID®

(hydromorphone hydrochloride) Oral Liquid – Dilaudid is also used for pain relief.

(hydromorphone hydrochloride) 8 mg Tablets

WARNING:

DILAUDID (hydromorphone hydrochloride) ORAL LIQUID AND DILAUDID (hydromorphone hydrochloride) 8 MG TABLETS CONTAIN HYDROMORPHONE, WHICH IS A POTENT SCHEDULE II CONTROLLED OPIOID AGONIST. INCLUDING MORPHINE, OXYMORPHONE, OXYCODONE, FENTANYL, AND METHADONE, HAVE THE HIGHEST POTENTIAL FOR ABUSE AND RISK OF PRODUCING RESPIRATORY DEPRESSION. ALCOHOL AND OTHER OPIOIDS AND CENTRAL NERVOUS SYSTEM DEPRESSANTS (SEDATIVE-HYPNOTICS) POTENTIATE THE RESPIRATORY DEPRESSANT EFFECTS OF HYDROMORPHONE, INCREASING THE RISK OF RESPIRATORY DEPRESSION THAT MIGHT RESULT IN DEATH.

DILAUDID DRUG DESCRIPTION

DILAUDID (hydromorphone hydrochloride), a hydrogenated ketone of morphine, is an opioid analgesic.

The chemical name of DILAUDID (hydromorphone hydrochloride) is 4,5α-epoxy-3-hydroxy-17-methylmorphinan-6-one hydrochloride. Each 5 mL (1 teaspoon) of DILAUDID ORAL LIQUID contains 5 mg of hydromorphone hydrochloride. In addition, other ingredients include purified water, methylparaben, propylparaben, sucrose, and glycerin. DILAUDID (hydromorphone hydrochloride) ORAL LIQUID may contain traces of sodium metabisulfite.

Each DILAUDID 8 mg TABLET contains 8 mg hydromorphone hydrochloride. In addition, the tablets include lactose anhydrous, and magnesium stearate. DILAUDID (hydromorphone hydrochloride) 8 mg TABLET may contain traces of sodium metabisulfite.

DILAUDID SIDE EFFECTS

The major hazards of DILAUDID (hydromorphone hydrochloride) ORAL LIQUID and DILAUDID (hydromorphone hydrochloride) 8 mg TABLETS include respiratory depression and apnea. To a lesser degree, circulatory depression, respiratory arrest, shock and cardiac arrest have occurred.

The most frequently observed adverse effects are light-headedness, dizziness, sedation, nausea, vomiting, sweating, flushing, dysphoria (anxiety), euphoria, dry mouth, and pruritus. These effects seem to be more prominent in ambulatory patients and in those not experiencing severe pain.

Less Frequently Observed Adverse Reactions

General and CNS: Weakness, headache, agitation, tremor, uncoordinated muscle movements, alterations of mood (nervousness, apprehension, depression, floating feelings, dreams), muscle rigidity, paresthesia, muscle tremor, blurred vision, nystagmus, diplopia and miosis, transient hallucinations and disorientation, visual disturbances, insomnia, increased intracranial pressure

Cardiovascular: Flushing of the face, chills, tachycardia, bradycardia, palpitation, faintness, syncope, hypotension, hypertension.

Respiratory: Bronchospasm and laryngospasm

Gastrointestinal: Constipation, biliary tract spasm, ileus, anorexia, diarrhea, cramps, taste alteration

Genitourinary: Urinary retention or hesitancy, antidiuretic effects

Dermatologic: Urticaria, other skin rashes, diaphoresis.

“In addition, after a few weeks of use, **patients may develop both tolerance and physical dependence on Dilaudid and may need to be slowly weaned off the drug to avoid withdrawal symptoms**. Dilaudid should be used in pregnant women only if the potential benefit justifies the potential risk to the fetus or breastfeeding infant; the drug should not be used for labor or delivery; **pregnant women taking the medication will usually cause the fetus/infant to be dependent on opioids and likely will have other effects on the infant**. There are no Dilaudid studies on pediatric patients”.

(ref. <http://www.rxlist.com/dilaudid-drug/side-effects-interactions.htm>)

Let’s look at some side effects of an “illegal drug/opiate”, heroin:

HEROIN

Heroin is a dangerous, illegal opiate drug that is incredibly potent. It is a depressant, affecting the brain’s pleasure and reward system. Many users don’t know about the purity of the heroin they take, increasing the risk of serious side effects, overdose and death. Some users report getting hooked on the drug after one use. It’s absolutely necessary to find a safe, reliable detox program to help you recover from heroin addiction. Most people use heroin for the high it creates. Those physically addicted to heroin may develop a tolerance, which leads them to take more and more. Over time, the body becomes used to the drug and no longer feels its effects. Once this happens, most people continue to take it to avoid a painful withdrawal. Heroin can be snorted, smoked or injected and side effects may depend on factors including the route of administration. Other factors include body chemistry and how the drug is metabolized and the amount and frequency of heroin taken.

HEROIN’S SIDE EFFECTS

Heroin has a reputation for creating a **brutal withdrawal**. This withdrawal can cause physical and mental anguish that doesn’t subside unless you take the drug. Short-term side effects of heroin use can include **abnormal skin sensations such as “crawling” or itching, slurred speech, twitching, trembling, constipation, nausea, vomiting, dry mouth, pupil constriction, sleepiness and nodding off, slowing of heart and breathing rates and mental cloudiness**. More serious side effects could develop, including **nightmares, hallucinations, convulsions, mood swings, mental instability, impaired vision, severe constipation, menstrual problems, liver disease, fertility issues, diminished sex drive, risk of heart problems, infections of the skin, heart and lungs, pneumonia, respiratory depression, abscesses, collapsed veins and risk of contracting HIV/AIDS, viral hepatitis and tetanus**. Heroin could also lead to illness and injury because **it interferes with the brain’s ability to perceive pain. Upon first use of heroin, people experience an immediate rush followed by flushing of the skin, dry mouth and heaviness of the extremities**. This happens soon after a dose and subsides in a few hours. Most users then alternate between states of wakefulness and drowsiness. Taking too much can lead to a fatal overdose.

(ref. <http://www.opiates.com/heroin/heroin-side-effects.html>)

One of the reasons I decided to use these examples is because of the physiological effects such as inhibiting pain, a side effect of heroin as well as the pain medications referenced... For the life of me, I cannot distinguish between the legal and illegal... The symptoms/side effects are virtually identical! What is more disturbing is the obliviousness among the populous. Most people don't take into consideration the fact that the vast majority of drugs are prohibited for pregnant women. Does anyone ever really wonder why? Considering the effects of these potent drugs, this is ironic because the CDC reported in 2008 "Nearly two out of three mothers received **epidural or spinal anesthesia** for pain relief (650.9 per 1,000), with little variation among maternal age groups ([Table 6](#)). How many mothers got the list of risks and side effects of this procedure prior to getting it? I thought I'd take the liberty of listing them for you:

<http://www.childbirth.org/articles/sideepi.html>)

EPIDURAL SIDE EFFECTS

Mother: Short term

Dural puncture, Hypotension (29%), Nausea, vomiting, shivering (frequent), Prolonged labor Uneven, incomplete or nonexistent pain relief, Feelings of emotional detachment, Respiratory insufficiency or paralysis, Convulsions, Toxic drug reactions, Slight to severe headache, Septic meningitis, Allergic shock, Cardiac arrest, Maternal death

Mother: Long term

Neurological complications, Backache (weeks to years), Postpartum feelings of regret, loss of autonomy, Fecal and urinary incontinence or bladder dysfunction (inability to urinate) Paresthesia ("pins and needles"), Loss of perineal sensation and sexual function

Baby

Direct drug toxicity, fetal distress, abnormal Fetal Heart Rate (can lead to emergency cesarean) Drowsiness at birth, poor sucking reflex, Maternal fever (impeded thermoregulation from numb skin) leads to fetal, hyperthermia and neonatal, NICU workup (spinal tap, etc.), Poor muscle strength and tone in the first hours, Neonatal jaundice, Decreased maternal-infant bonding, behavioral problems, Hyperactivity up to seven years (suspected)

Economic

Increased costs (all epidural patients)

When we consider the many interventions, which occur during labor at hospitals such as the drugs, monitors, etc., and the side effects, which occur as a result, it's no coincidence that there is a spike in various "diseases" in children being born today. Stress (for both mother and baby) can influence the environment in which the baby develops thus resulting in long-term effects your local sorcerer isn't talking about.

Hopefully it is beginning to be understood why ~~many~~ considers this sorcery, witchcraft or magical arts. Let's look at some synonymous words for drug to further illustrate the direct correlation and then we'll breakdown witchcraft and show how the two are one in the same.

Synonyms [Oxford-American Thesaurus]

Drug (noun)

1 *medicine, medication, medicament, pharmaceutical*; remedy, cure, antidote.

2 *narcotic, stimulant, hallucinogen*; informal - dope.

(Verb)

1 he was drugged: anesthetize, narcotize; *poison*; knock out, *stupefy*; informal - dope.

2 she drugged his coffee: add drugs to, tamper with, adulterate, contaminate, lace, poison; informal - dope, spike, doctor

This cannot be a good thing...

Side Note:

During this research, I discovered in the Medical Dictionary, an illness called "*Drug Disease*". Apparently, it is a morbid condition, which is—or is presumed to be — caused or kept up by the

administration of drugs. When we consider the amount of toxins/drugs/poisons they are dumping on us everyday and feeding us, I am not surprised that most of the populous is suffering from “drug disease”, in an unconscious, insensible state. This leads me to the next section of scripture we need to look at so let’s get right to it.

Chazun/Rev 18:15-24 (15) “The merchants of these, those who became rich by her, shall stand at a distance for fear of her torture, weeping and mourning, (16) and saying, ‘Woe! Woe, the great city that was dressed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls! (17) ‘For in one hour such great riches was laid waste.’ And every shipmaster, and every passenger, and sailors, and as many as work the sea *for their living*, stood at a distance, (18) and cried out when they saw the smoke of her burning, saying, ‘What is like this great city?’ (19) “And they threw dust on their heads and cried out, weeping and mourning, and saying, ‘Woe! Woe, the great city, in which all who had ships on the sea became rich by her wealth! For in one hour she was laid waste.’ (20) “Rejoice over her, O heaven, and you set-apart emissaries and n^aby’ym, for Alahym has completely avenged you on her!” (21) And one mighty messenger picked up a stone like a great millstone and threw it into the sea, saying, “With such a rush the great city Babal shall be thrown down, and shall not be found any more at all. (22) “And the sound of harpists, and musicians, and flutists, and trumpeters shall not be heard in you any more at all. And no craftsman of any trade shall be found in you any more at all. And the sound of a millstone shall not be heard in you any more at all. (23) “And the light of a lamp shall not shine in you any more at all. And the voice of bridegroom and bride shall not be heard in you any more at all. For your merchants were the great ones of the earth, *for by your drug sorcery all the nations were led astray*. (24) “And in her was found the blood of n^aby’ym and set-apart ones, and of all who were slain on the earth.”

Chazun/Rev 18:23 [GRV] 23 και φως λυχνου ου μη φανη εν σοι ετι και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι οτι οι εμποροι σου ησαν οι μεγιστανες της γης οτι εν τη **φαρμακεια** G5331 σου επλανηθησαν παντα τα εθνη
Verse 23 reads, “...for by your **drug sorcery**, all the nations were led astray”. The word they render as drug sorcery is also from the Greek word “{(φαρμακεία) pharmakeia} (G5331), **[the use or administering of drugs, poisoning, sorcery, magical arts...]**”.
Can this be? Is world being led astray by the use and administration of these drugs or poisons or pharmaceutical practices? Let’s look at another section of scripture because it will show the fate of such people and that these practices are nothing new.

Nachum/Nahum 3:1-6, 16 1Woe to the city of blood! All of it is a lie, filled with plunder, the prey is not lacking. 2The sound of a whip and the sound of rattling wheels, of galloping horses, of jolting chariots, 3mounted horsemen with bright sword and glittering spear, and many wounded, and a mass of dead bodies, and no end of corpses, they stumble over the corpses – 4because of the many whorings of the well-favoured whore, the mistress of sorceries, who sells nations by her whorings, and clans by her sorceries. 5“See, I am against you,” declares אֲנִי אֶנְדָּף, “and shall lift up your skirts over your face, and shall show nations your nakedness, and reigns your shame. 6“And I shall cast abominations upon you, and treat you as foolish, and make a spectacle of you.
16You have increased your merchants more than the stars of the heavens. The locust shall strip off and fly away.

So we see in verse 4 refers to Nanu’ah as the mistress of sorceries who sells this whoring to the nations and clans. Let’s have a look at the Greek on this one:

Nahum 3:4 (LXXA)

4ἀπό πλήθους πορνείας πόρνη καλή καὶ ἐπιχαρὴς ἡγουμένη **φαρμάκων** ἢ πωλοῦσα ἔθνη ἐν τῇ

πορνεία αὐτῆς καὶ φυλὰς ἐν τοῖς **φαρμάκοις** αὐτῆς

Again, we see the use of the G5333, pharmakos. Therefore, Nanu'ah practiced this abomination and if we look at verse 16 we see that her merchants increased more than the kukabym of the heavens. It's also important to note the fate of those who practice this has not changed. This practice is nothing new and it is still occurring today in epic proportions!

In the 1970's, "major national and international development of routine, universal infant immunizations began" (ref. Dept. of Immunization/United Nations Children's Fund). Immunization comes from the word 'immune', which means to be exempt or free from disease. They credit achieving this by vaccinating/inoculating the subject in question. Vaccination is a term "used by British physician Edward Jenner (1749-1823) for the technique he devised of preventing smallpox by injecting people with the cowpox virus (variolae vaccinae), from vaccine (adj.) "pertaining to cows, from cows" (1798), from L. vaccinus "from cows," from vacca "cow" (bos being originally "ox," "a loan word from a rural dialect" according to Buck, who cites Umbrian buē). "The use of the term for diseases other than smallpox is due to Pasteur" [OED]". Also, in 1961, a codex was created called "Codex Alimentarius" which dynamically changes the way we eat. This codex is made up of thousands of standards and guidelines. One of them, they have called the "Vitamin and Mineral Guideline" (VMG) and it is designed to permit only ultra low doses of vital nutrients that are found naturally in foods and make clinically effective nutrients illegal.

Through this Codex, nutrients are ultimately being categorized as "toxins". Beneficiary of this pseudo-science is of course the pharmaceutical industry.

(ref. - <http://www.healthfreedomusa.org>).

Don't think that's compelling enough? In 1975 we find the first usage of "Recombinant DNA Technology" (ref. Merriam-Webster Dictionary) but the first use of the term "recombinant" goes back to 1942. So what is "recombinant"? It is relating to or containing genetically engineered DNA or produced by genetic engineering (e.g. recombinant bovine growth hormone {something we find in most meats still today!}). This technology is the joining together of DNA molecules from two different species that are inserted into a host organism to produce new genetic combinations that are of value to science, medicine, agriculture, and industry (ref. Encyclopedia Britannica).

This practice is also an abomination to **אֲנִי** and is also a form of witchcraft, which we will break down next. First consider:

U'Yqra/Leviticus 19:19: "Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you."

Dabarym/Deuteronomy 22:9: "Do not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled."

Remember, "Recombinant DNA Technology" *is the joining together of DNA molecules from two different species that are inserted into a host organism to produce new genetic combinations that are of value to science, medicine, agriculture, and industry (ref. Encyclopedia Britannica)*. These abominations are obvious but should make you ponder when the last time you had real food because now pharmakia or the pharmaceutical industry has infiltrated the agriculture industry, what we eat! Is the world being led astray?

Let's take a look at "witchcraft" and gain some understanding.

Witchcraft: The Skill of Counterfeit

The term phamakia/pharmakeus/pharmakon all are dealing in drugs, medicine, i.e. witchcraft. These terms are traced back to the Abary word kashaph, which also means "witchcraft or sorcery". So let's look at witchcraft.

Witchcraft (n.)

O.E. wiccecræft, from wicce (see witch) + cræft "power, skill" (see craft).

Witchcraft was declared a crime in English law in 1542; trials there peaked in 1580s and 1640s but fell sharply after 1660. The last, in 1717, ended in acquittal.

The Witchcraft Act was repealed 1736.

The definition tells us to see witch so let us do that.

Witch

O.E. wicce "female magician, sorceress," in later use especially "a woman supposed to have dealings with the devil or evil spirits and to be able by their cooperation to perform supernatural acts," fem. of O.E. wicca "*sorcerer, wizard, man who practices witchcraft or magic*," from verb wiccian "to practice witchcraft"

Therefore, witchcraft is *the craft, power and skill of a magician, sorcerer, witch or sorceress whom is supposed to have dealings with the devil or evil spirits to perform supernatural acts with the cooperation of this evil*. Wow! This reintroduces the H2748 חרטם (charatam) - diviner, magician, astrologer whom we have discovered also has roots to phamakia and now we are beginning to see why but first, let's see who magicians & sorcerers are and thoroughly break down this definition.

Magician (n.)

late 14c., from O.Fr. magicien "magician, sorcerer," from magique (see magic (n.)).

It seems we have to look at magic in order to break down what a magician is and does.

Magic (n.)

late 14c., "art of influencing events and producing marvels using hidden natural forces," from O.Fr. magique "magic, magical," from L.L. magice "sorcery, magic,"

Hmm. So magic is the art of influencing events and producing marvels using hidden natural forces and also traces back to sorcery. This makes sense considering witchcraft is the work of a magician or sorcerer. Let's check the origin of the word 'sorcery' and then we shall see about these "marvels" they produce.

Sorcery

c.1300, from O.Fr. sorcerie, from sorcier "sorcerer," from V.L. *sortiarius, lit. "one who influences, fate, fortune," from L. sors (gen. sortis) "lot, fate, fortune" (see sort).

So magic is "art of influencing events and producing marvels using hidden natural forces," and a sorcerer is "one who influences, fate, fortune." So, as we can see, sorcery is magic and a sorcerer is a magician. They both influence events, fate or fortune producing marvels with "hidden natural forces". So let's look at these marvels they produce.

Marvel (n.)

c.1300, "*miracle*," also "wonderful story or legend," from O.Fr. merveille "a wonder, surprise, miracle,"

Miracle (n.)

mid-12c., "a wondrous work of God,"

Note: Let's first be clear that "god" is by no means another name or title for אֱלֹהִים. God is in fact, the name of the Babylonian deity of fortune and you can actually find אֱלֹהִים addressing the

worship of this deity by His people in YashaYahu/Isaiah 65:11 (BDB/Strong's ref. H1408). I'd add that Brown-Driver & Briggs Dictionary, Strong Dictionary, Ernest Klein's Comprehensive Etymological Dictionary of Hebrew for Readers of English (page 106pdf; 91book) as well as Wikipedia all corroborate the identity of this deity "god". Consider the name of this town situated in ancient Lebanon mentioned in Husha bn Nun 11:17; 12:7 & 13:5. The city was called Ba'al Gad^{H1171} translated it means "Lord Gad/God" for "the lord of fortune". The people whom Yashar'al dispossessed worshipped this deity. Further evidence illustrates the worship of this deity as early as "proto Canaanite" suggesting that it is possible to conclude that this deity was worshipped in "Transjordan" pre-Yashar'al. Therefore, it is no surprise that "gad" is attested in later literature in which he was identified with the big planet (Jupiter). Do your homework on who that planet is named after. The deception goes deep but it makes sense why Babylon today would print "In God We Trust" on their currency; they worship the deity of fortune...Remember the occupations of these who practice witchcraft, "influence fate or fortune cooperating with the devil or evil forces. This small note only scratches the surface of the abomination of referring to אֱלֹהִים as "God". I strongly encourage anyone proclaiming to believe to pray for understanding of His Name and its importance because only those who call on the Name of אֱלֹהִים will be saved – Yahu'al 2:32.

So back to the miracle or wondrous works of אֱלֹהִים. Ultimately, the administering, development and use of pharmaceutical drugs, pharmakia, sorcery, i.e. witchcraft is another cunning ploy of the adversary shatan, to imitate the works of אֱלֹהִים! Therefore, because אֱלֹהִים does not need to cooperate with evil spirits to do the wondrous works He does in every moment of the day, it is only right to correct the etymological definition of the word "**miracle**" and then correctly state that witchcraft is "**the power or skill to influence events, fate or fortune by imitating the miracles or the works of אֱלֹהִים with the cooperation of the devil or evil spirits.**"

It is beginning to be clearer why this practice is fostered by idolatry and is such an abomination. Next we shall return to the H2748 - חֲרָטָם and look at a few examples of who employed these magicians or diviners as we paint the picture of "is this something that people וְאֵל אֱלֹהִים should partake in?" Then we'll look at the administrators of these abominations.

Who Called the Magicians and Diviners?

Pharaoh and his dream

B'rashyth/Genesis 41:1-8, 15,16 And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river, (2) and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, (3) then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river. (4) And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke. (5) And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good, (6) and saw seven lean heads, scorched by the east wind, coming up after them. (7) And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream. (8) And it came to be in the morning that his spirit was moved, and he sent and called for all the **magicians**^{H2748} of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh. (15) And Pharaoh said to Yahusaph, "I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it." (16) And Yahusaph answered Pharaoh, saying, "It is not in me, let Alahym answer Pharaoh with peace."

So pharaoh called all the magicians (i.e. the sorcerers, diviners, etc.) and wise men but none were able to interpret the dream. Pharaoh then summoned Yahusaph and charged him with being able to interpret dreams but he made it clear that it was not he. I quote, "It is not in me, let Alahym

answer Pharaoh with peace.” It is Alahym whom we should entreat for all things including our health. Anything else is an imitation of His works and is destined for doom. We have already showed that **אֲחִיזַכְרִי** has not appointed such for us (Dabarym/Deut. 18:10-14) but the evolution of the words mask the nature behind the craft of pharmakia or pharmaceutical drug production, administration and use i.e. sorcery and witchcraft.

We’ll look at a few more examples and then of who employed these people and illustrate a sharp contrast between those who utilized these abominations and those who didn’t or shouldn’t.

Shamuth/Exodus 7:1-11 1So **אֲחִיזַכְרִי** said to M’shah, “See, I have made you an alahym to Pharaoh, and Aharan your brother is your nabay. 2“‘You shall speak all that I command you, and Aharan your brother shall speak to Pharaoh, to let the children of Yashar’al go out of his land. 3“‘But I am going to harden the heart of Pharaoh, and shall increase My signs and My wonders in the land of Mitsrayim. 4“‘And Pharaoh is not going to listen to you, and I shall lay My hand on Mitsrayim, and bring My divisions and My people, the children of Yashar’al, out of the land of Mitsrayim by great judgments. 5“‘And the Mitsrites shall know that I am **אֲחִיזַכְרִי**, when I stretch out My hand on Mitsrayim. And I shall bring the children of Yashar’al out from among them.” 6And M’shah and Aharan did as **אֲחִיזַכְרִי** commanded them, so they did. 7Now M’shah was eighty years old and Aharan eighty-three years old when they spoke to Pharaoh. 8And **אֲחִיזַכְרִי** spoke to M’shah and to Aharan, saying, 9“‘When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aharan, ‘Take your rod and throw it before Pharaoh, and let it become a serpent.’ ” 10So M’shah and Aharan went in to Pharaoh, and they did so, as **אֲחִיזַכְרִי** commanded. And Aharan threw his rod before Pharaoh and before his servants, and it became a serpent. 11But Pharaoh also called the wise men and the *practicers of witchcraft*^{H3784}. And they, the *magicians*^{H2748} of Mitsrayim, also did so with their *magic*.

So here we see that Pharaoh employed “practicers of witchcraft” and magicians but we’ve already determined that the two are essentially one in the same, so let’s look at the Greek Septuagint as well and see how they word verse eleven.

11 συνεκάλεσεν δὲ φαραω τοὺς σοφιστὰς αἰγύπτου καὶ τοὺς *φαρμακοῦς*^{G5333} καὶ ἐποίησαν καὶ οἱ ἐπαοιδοὶ τῶν αἰγυπτίων ταῖς *φαρμακείαις*^{G5331} αὐτῶν ὡσαύτως

So here where the English reads, “practicers of witchcraft”, we see that the Greek says “*φαρμακοῦς*^{G5333}”, which is a conjugated variation of “*pharmakos*” meaning ‘pertaining to magical arts or the same as the G5332 – sorcerer’. The word which the English renders as magician, the Greek actually renders as “*φαρμακείαις*^{G5331}”, which is “*pharmakia*” meaning the use or administering of drugs or poisoning; sorcery, magical arts found in connection with idolatry and often fostered by it. So therefore, the Greek again confirms what we’ve already determined and that is that kashaph, charatam, pharmakeus, pharmakos, witchcraft, sorcery, magical arts and the pharmaceutical practice are all the same! Remember, the word we have today as “pharmaceutical” comes from the word pharmakeus; the same word used here! You can also look at Shamuth/Exod. 8 and 9 and see more of these people whom Pharaoh employed and the “miracles” they attempted.

We’ll look at one more example that further illustrates the contrasts between those that rely on the wisdom of man and those whom have been favored of Alahym because of their steadfastness of His Word.

We’ll pick up in verse 12 of chapter 1 of Dany’al. Up to this point Yashar’al had been exiled to Babal and the sovereign took the finest, brightest of the Yahudym and schooled and fed them for

three years. Dany'al and his three friends did not desire to defile themselves by eating of the sovereigns portion so here he's pleading with the eunuch to allow them only vegetables.

Dany'al/Daniel 1:14-20 14And he listened to them in this matter, and tried them ten days. 15And at the end of ten days their appearances looked better and fatter in flesh than all the young men who ate the portion of the sovereign's food. 16And it came to be that the overseer took away their portion of food and the wine they were to drink, and gave them vegetables. 17As for these four young men, Alahym gave them knowledge and skill in all learning and wisdom. And Dani'el had understanding in all visions and dreams. 18And at the end of the days, when the sovereign had said that they should be brought in, the chief of the eunuchs brought them in before Nebukadnetzar. 19And the sovereign spoke with them, and none among them all were found like Dani'el, Hananyah, Misha'el, and Azaryah, so they stood before the sovereign. 20And ***in any word of wisdom and understanding about which the sovereign examined them, he found them ten times better than all the magicians, the astrologers, who were in all his reign.***

Once again, אַחַד has given His faithful servants wisdom and knowledge and it was even obvious to those without understanding. The sovereign proclaimed that their wisdom was ten times better than all "h'charatamym" – the magicians or diviners, astrologers. That word is the H2748 חַרְטָמִּים again and we've already determined that a magician and sorcerer are all the same so in the next section we'll get a bit more into these diviners or the practice of divination.

We cannot go further without considering those who administer or distribute these pharmakon, sorcery, magic or medicines. So we'll determine who they are by tracing the origin of medicine.

A Taste of Your Own Medicine

Medicine: early 13c., from L. *medicina*, originally *ars medicina* “**the medical art**,” from fem. Of *medicinus* (adj.) “**of a doctor**,” “from *medicus*” a **physician**”(see *medical*).

I think its interesting to note that the “**Figurative use from c1200. To take (one's) medicine** “**submit to something disagreeable**” is first recorded 1865.

The Medical Dictionary of Medical Science defines “medicine” as ‘medicament, *medicina*. Also used in the same sense as **Medicament**, and for a **purging potion**. **Note:** a potion is “a liquid with healing, magical, or poisonous properties”. {**Note:** The Medical Dictionary defines **Medicament:** “*to cure or heal*”. *A medicine. Any substance exhibited with the view of curing or allaying morbid action {allay means “diminish or put at rest”}* [pg. 575 pdf].}

When researching the term Medicament, I am led to “pharmaceutical drug”. Today, a Medicament/Medicine is referred to as “**a pharmaceutical drug**”. When *searching ‘medicament’ using Wikipedia you will be redirected to “Pharmaceutical Drug”*. This is also true of Encyclopedia Britannica online as you can see here {**PLACE SEARCH RESULT IMAGE HERE**}.

The term “pharmaceutical” comes from ‘pharmaceutic’ which means ‘1640s (pharmaceutic in the same sense is from 1540s), from L. *pharmaceuticus* “**of drugs**,” from Gk. *pharmakeutikos*, from *pharmakeus* “**preparer of drugs, poisoner**,” from *pharmakon* “**medicine, poison**.”

The Medical Dictionary corroborates this definition [see *pharmaceia* pg. 702 pdf]. I'll just note that poison in its origin means “c.1200, “a deadly *potion* or substance.” Wikipedia loosely defines ‘pharmaceutical drug (*Medicament*): “also referred to as **medicine, medication** or **medicament**, can be loosely defined as any **chemical substance** intended for use in the **medical diagnosis, cure, treatment, or prevention of disease**.[1][2] The word pharmaceutical comes from the Greek word *Pharmakeia*. The modern transliteration of *Pharmakeia* is *Pharmacia*. So once again, we see the corroboration of what we have already discovered. The term used in Chazun as well as the Turah is *pharmakia* and here Wikipedia tells us again that Pharmaceutical drug has derived from this word *pharmakia*.

Looking back, we see that ‘medicine’ or the ‘pharmaceutical drug’ is “of a doctor or a physician” and is the modern rendering of an old Greek word “pharmakia”. So let’s determine what a doctor actually is in its origin to get to the root of the idolatry, the root of this witchcraft.

Doctor (n.)

c.1300, "Church father," from O.Fr. doctour, from M.L. doctor "religious teacher, Adviser, scholar," in classical L. "teacher," agent noun from docere "to show, teach, cause to know," originally "make to appear right," causative of decere "be seemly, fitting" (see decent).

Synonyms:

Doctor [noun]

physician, MD, medical practitioner, clinician; general practitioner, GP; medic, intern; *informal* - doc, medico, quack, sawbones.

[verb] 1 *informal* – e.g. : *he doctored their wounds*: treat, medicate, cure, heal; tend, attend to, minister to, care for, nurse.

2 e.g. : *he doctored Stephen's drink*: adulterate, contaminate, tamper with, lace; *informal* spike, dope.

3 eg. : *the reports have been doctored*: falsify, tamper with, interfere with, alter, change; forge, fake; *informal* - cook, fiddle with.

Ah so we see that doctor in its origin is a “church father” and synonymous words for doctor, in the verb use of the word, implicates falsifying, tampering or interfering with, forging or a fake! This reminds us of the nature behind this practice, “imitating/faking the works of **אֱלֹהִים**.” So could your doctor doctoring you back to health also mean to tamper with, change, forge or fake the healing works of **אֱלֹהִים**?

Remembering that medicine is also given of a physician and a synonymous word for doctor is physician, let us just have a look at what a physician is or does.

Physician: early 13c., fisicien, from O.Fr. fisicien “physician” (12c., Mod.Fr. physicien means “phsicist”), from fisique “art of healing,” from L. physica “natural science” (see physis). The Medical Dictionary defines “*physician*” as ‘one who has received his degree from an incorporated Institution, as “*Doctor of Medicine*”’ [pg.710 pdf.] {Note: Therefore a physician is a doctor}

Most already understand this but I must thoroughly break down these words to give a better understanding of what they are.

Consider: The “church father” i.e. the "doctor/physician" is the one everyone looks to "save their lives or diminish their morbid conditions by trusting them to administer, doctor or medicate them with their pharmakeus or pharmaceutical drug(s) (i.e. witchcraft/sorcery/medicine)" instead of trusting and seeking **אֱלֹהִים** to save them.

Consider the origin of the word "save":

early 13c., "to deliver (one's soul) from sin and its consequences;"

Wow! Most people don’t even realize whom they are entrusting their fate, eternal fate to i.e. to save them! Since **אֱלֹהִים** considers this practice an abomination then how could the use or administering of these abominations truly “save” you?

Are you beginning to see the sin and idolatry connected with or fostered by this practice? **אֱלֹהִים** hates this practice and the fate of those partaking in this type of idolatry has been shown. He makes it clear how much he hates this so let’s look at some examples.

Dabary h’y’Mym byth/2Chronicles 33:1-6 1 Manashshah was twelve years old when he began to reign, and he reigned fifty-five years in Yarushalam. 2 But he did evil in the eyes of **אֱלֹהִים**, according to the abominations of the nations whom **אֱלֹהִים** dispossessed from before the children of Yashar’al. 3 For again he rebuilt the high places which ChazaqYahu his father had broken

down, and raised up altars for the Ba'als, and made Ashērim, and bowed himself to all the host of the heavens and served them. **4** And he built altars in the House of אַלֹהִים, of which אַלֹהִים had said, "In Yarushalam is My Name, forever." **5** And he built altars for all the host of the heavens in the two courtyards of the House of אַלֹהִים. **6** And he made his sons pass through the fire in the Valley of the Son of Hinnom, and practiced magic, and used divination and witchcraft^{H3784/G5332}, and consulted mediums and spiritists. He did much evil in the eyes of אַלֹהִים, to provoke Him.

So among the many other abominations mentioned here, witchcraft (i.e. pharmakeus, sorcery or the pharmaceutical practices, etc.) is among them that אַלֹהִים considers evil and His people doing these matters provoked Him. Again, we see in verse 6 that the Greek Septuagint uses the G5332 pharmakeus.

6 καὶ αὐτὸς διήγαγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γαι-βαναι-εννομ καὶ ἐκκληδονίζετο καὶ οἰωνίζετο καὶ ἐφαρμακεύετο καὶ ἐποίησεν ἐγγαστριμύθους καὶ ἐπαιδοῦς ἐπλήθυνεν τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ παροργίσαι αὐτόν

As you can see, I cannot make this stuff up; it's right there for those seeking, they will find it. You can look at all of this for yourself. Let's look at another.

Malakym byth/2Kings 17:16,17 And they left all the commands of אַלֹהִים their Alahym, and made for themselves a moulded image, two calves, and made an Ashērah and bowed themselves to all the host of the heavens, and served Ba'al, (17:17) and caused their sons and daughters to pass through the fire, and even practiced divination^{H7080} and witchcraft^{H7081}, and sold themselves to do evil in the eyes of אַלֹהִים, to provoke Him.

Some translations may say sorcery but we know that sorcery is witchcraft. So here the word they translate as witchcraft is: H7081 נִחֵן qasam - BDB Definition: Divination, witchcraft; from H7080: (נִחֵן) to practice divination, divine, of diviners of the nations, Balaam, of false prophets of Yashar'al, prohibited

I'll also note that the Greek word they use is:

17καὶ διηγὼν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ καὶ ἐμαντεύοντο^{G3132} μαντείας καὶ οἰωνίζοντο καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν

The word the Greek uses here is:

G3132 μαντεύομαι (manteuomai) - Thayer Definition: 1) to act as a seer 1a) deliver an oracle, prophesy, divine: derivative of G3105

So we've already determined that sorcery is witchcraft and they both are "the power or skill to influence events and imitate miracles or wondrous works of "אַלֹהִים" with the cooperation of the devil or evil spirits." This is imitating the works of אַלֹהִים and is wickedness to say the least. So what exactly is divination since it is connected with "witchcraft and sorcery"?

Online Etymology Dictionary: Divination

late 14c., from O.Fr. divination (13c.), from L. divinationem (nom. divinatio) "the power of foreseeing, prediction," noun of action from pp. stem of divinare, lit. "to

be inspired by a god" (see divine (adj.)).

So we note that a miracle is a wondrous work of ʾʾʾʾ and divination is the power of foreseeing or predicting by someone whom is divinare or inspired by "a" god. Looks like more imitation of ʾʾʾʾ's works to me...Let's look a bit deeper.

Webster's 1828 Dictionary: DIVINATION, n. [L., to foretell. See Divine.]

1. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings, or by other than human means. *The ancient heathen philosophers divided divination into two kinds, natural and artificial. Natural divination was supposed to be effected by a kind of inspiration or divine afflatus; artificial divination was effected by certain rites, experiments or observations, as by sacrifices, cakes, flour, wine, observation of entrails, flight of birds, lots, verses, omens, position of the stars, etc.*

It's beginning to be clearer why divination is witchcraft when considering what witchcraft is, but let's see what Oxford's Reference Dictionary has to say and confirm this matter.

Oxford Reference Dictionary: n. 1 *supposed insight into the future or the unknown gained by supernatural means*. 2 a skilful and accurate forecast. b a good guess. Derivatives: divinatory adj. Etymology: ME f. OF divination or L divinatio (as DIVINE)

Therefore, taking this into consideration, most would not believe that these church fathers, doctors or physicians are using a supernatural means to arrive at their pharmakeus / witchcraft / sorcery but also remember the artificial divination which is effected by certain rites, experiments or observations of entrails, etc... So what are entrails or what is the origin of the term 'experiment' that effects this artificial divination?

entrails |'entrālz; 'entrəlz|

plural noun

a person or animal's intestines or internal organs, esp. when removed or exposed.

• figurative the innermost parts of something : digging copper out of the entrails of the earth.

ORIGIN Middle English : from Old French *entrailles*, from medieval Latin *intralia*, alteration of Latin *interanea* 'internal things,' based on *inter* 'among.'

An example of this aspect of divination donating umbilical cords or the cord blood is something that people don't really think about but I will quote from kidshealth.org:

"There are two types of banks that store cord blood:

1. **Public banks** collect donated cord blood for research or for use by anyone who may need it."

research |'rē,sər ch; ri'sər ch |

noun

the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions :

So they collect cord blood "for research" or "the systematic investigation into and study of these organs in order to establish facts and reach new conclusions". This is a blatant example of witchcraft and "observation of entrails", divination. Unfortunately, the same goes for all other donated organs, they are systematically collected, stored and "researched" in record numbers today and it is portrayed as an innocent, kind gesture that can "save someone's life"...Let us not forget what "save" actually means in its origin. When we thoroughly breakdown the practice and expose the identity of witchcraft, we see that this (study of organs) is just another counterfeit act.

Experiment [Oxford-American Dictionary]

noun

1 test, investigation, trial, examination, observation; assessment, evaluation, appraisal, analysis,

study.

2 research, experimentation, observation, analysis, testing.

[experiment \(n.\)](#)  [Online Etymology]

mid-14c., from O.Fr. *esperment* "practical knowledge, cunning, enchantment; trial, proof, example, lesson," from L. *experimentum* "a trial, test, proof, experiment," noun of action from *experiri* "to test, try" (see [experience](#)). The verb is attested from late 15c., from the noun. Related: *Experimented*; *experimenting*.

Both Oxford-American Dictionary and the Online Etymological Dictionary are saying the same thing. Taking this definition into consideration, it is paramount to note, on 12/15/2012

"ClinicalTrials.gov listed **137,350 studies** with locations in all 50 states and in **182 countries** and on 5/23/2013 they listed 145,745 studies in all 50 states and in 185 countries!

Additionally, because the artificial divination is effected by certain rites (definition: rite *rit* noun - *a religious or other solemn ceremony or act • a body of customary observances characteristic of a church or a part of it*), consider the Hippocratic oath that all church fathers i.e. doctors / physicians / healthcare providers, etc. take upon entering into this practice.

I've taken some excerpts from Wikipedia to help you understand this oath.

The Hippocratic Oath [as per Wikipedia]:

The Hippocratic Oath is an oath historically taken by physicians, physician assistants and other healthcare professionals swearing to practice medicine ethically and honestly. It is widely believed to have been written by Hippocrates, often regarded as the father of western medicine, or by one of his students. [1] The oath is written in Ionic Greek (late 5th century BC), [2] and is usually included in the Hippocratic Corpus.

The Hippocratic Oath (*orkos*) is one of the most widely known of Greek medical texts. It requires a new physician to swear upon a number of healing gods that she/he will uphold a number of professional ethical standards.

Initially I thought to include an excerpt of this oath but to avoid mentioning all of the deities these healthcare providers have to swear to, I will just urge anyone interested to look it up and see it yourself.

The "White Coat Ceremony" as they call it, consist of physicians, doctors i.e. church fathers swearing an oath, which originally to a number of deities is an example of a "rite"; a solemn ceremony or act. This is another imitation of the works of **אלהים**. In fact, we are not supposed to swear by anyone's name or any other deity.

Consider:

B'Rashyth/Genesis 24:1-3 And Abraham was old, advanced in years. And **אלהים** had baruk Abraham in every way. (2) And Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, (3) so that I make you swear by אלהים, the Alahym of the heavens and the Alahym of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell,

Even Abraham swore by the Name **אלהים** ... There was a general consensus that His people understood then.

NachumYah/Nehemiah 13:25 Then I contended with them and cursed them, and smote some of them and pulled out their hair, and made them swear by Alahym, saying, "You do not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

Consider this command that most break everyday.

Shamuth/Exodus 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

Most don’t realize that most days of the week and months are named after deities, as well as the planets and kukabym (stars)...

Dabarym/Deuteronomy 6:13 “Fear **אֱלֹהֶיךָ** your Alahym and serve Him, and swear by His Name.

Dabarym/Deuteronomy 10:20 “Fear **אֱלֹהֶיךָ** your Alahym. Serve Him, and cling to Him, and swear by His Name.

Husha bn Nun/Joshua 23:6,7 “And you shall be very strong to guard and to do all that is written in the Book of the Turah of Mashah, so as not to turn aside from it right or left, **7** so as not to go in among these nations, these who remain among you. And **make no mention of the name of their mighty ones¹, a nor swear by them**, nor serve them nor bow down to them. [*Remember Shamuth/Exo 23:13.*]

MathathYahu/Matthew 5:33-36 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to **אֱלֹהֶיךָ** (34) “But I say to you, do not swear at all, neither by the heaven, because it is Alahym’s throne; (35) nor by the earth, for it is His footstool; nor by Yarushalam, for it is the city of the great Sovereign; (36) nor swear by your head, because you are not able to make one hair white or black.

When we consider that these people were swearing by a multitude of deities in the heavens and by people who have died whom they have deified in the earth, it makes perfect sense why **אֱלֹהֶיךָ** instructed them not to swear. I’d also note that it is possible that many were not aware of **אֱלֹהֶיךָ**’s Name during the time of **אֱלֹהֶיךָ** and earlier (as they are not today) therefore, it was necessary for Him to instruct them not to swear at all lest they forsake the command and swear by that which is not mighty.

Consider Yahuchanan/John 17:6 – “I have **revealed** Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and **they have guarded Your Word** He revealed the Name to His taught ones and they guarded His Word. The two go hand and hand; Consider the Greek word they translated as “reveal”:

G5319 φανερώ Thayer Definition:

1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way 1a) make actual and visible, realised

1b) to make known by teaching 1c) to become manifest, be made known 1d) of a person

1d1) expose to view, make manifest, to show one’s self, appear 1e) to become known, to be

plainly recognised, thoroughly understood 1e1) who and what one is

Part of Speech: verb - A Related Word by Thayer’s/Strong’s Number: from [G5318](#)

Citing in TDNT: 9:3, 1244

Consider:

Tahalym/Psalm 45:17 I cause Your Name to be remembered in all generations; Therefore the people praise You forever and ever.

Yahu’al/Joel 2:32 “And it shall be that everyone who calls on the Name of **אֱלֹהֶיךָ** shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as **אֱלֹהֶיךָ** has said, and among the survivors whom **אֱלֹהֶיךָ** calls. (See also Tahalym/Psalm 22:22)

Tahalym/Psalm 9:10 And those who know Your Name trust in You, For You have not forsaken those who seek You, O **אֱלֹהֶיךָ**

Acts 2:21 ‘And it shall be that everyone who calls on the Name of **אֱלֹהֶיךָ** shall be saved.’

Tahalym/Psalm 5:11 But let all who take refuge in You rejoice; Let them ever shout for joy,


because You shelter them; And let those who love Your Name exult in You.

It is an element of the deception to suggest by calling on the name of the lord or god that you will be saved; because you have not called on a name, just merely a title accredited to many deities and even people! The adversary has deceived the populous into believing that people can save them; These imitations of the works of 𐤀𐤓𐤁𐤏 are abominable; they are witchcraft. Remember, *“‘witchcraft’ is the power or skill to influence events and imitate miracles or wondrous works of 𐤀𐤓𐤁𐤏 with the cooperation of the devil or evil spirits*; therefore, the administering, development and use of pharmaceutical drugs, pharmakia, sorcery i.e. witchcraft is another cunning ploy of the adversary, to imitate the works of 𐤀𐤓𐤁𐤏!

These Counterfeit Works are Nothing New

Consider:

The symbol called “The Caduceus”: and I will quote Wikipedia concerning its origin:

“The **caduceus** (𐤀𐤓𐤁𐤏;  [/kəˈdjuːsiːəs/](#) or [/kəˈdjuːfəs/](#); from [Greek](#) κηρύκειον *kērukeion* "herald's staff"^[2]) is the staff carried by the Greek deity of transitions and boundaries ([H%rm@s](#)). The same staff was also borne by heralds in general, for example by female deity of the sea and the sky [I-*s](#), or the female deity of women and marriage [H+r/](#). It is a short staff entwined by two [serpents](#), sometimes surmounted by wings. *In Roman iconography it was often depicted being carried in the left hand of “the messenger who wore winged sandals” ([M*rcu&y](#)), who is the messenger of the deities, guide of the dead and protector of merchants, shepherds, gamblers, liars, and thieves.*^[3]

Modern depiction of the caduceus as the symbol of [commerce](#).

Note on “[commerce](#)”: – 1530s, from M.Fr. commerce (14c.), from L. commercium "trade, trafficking," from com- "together" (see [com-](#)) + merx (gen. mercis) "merchandise" (see [market](#)).

So the pharmaceutical or healthcare industry uses these symbols to represent what they stand for. Let us consider how much is spent on healthcare in the U.S. alone and determine if there is any reasoning behind their preference to use the caduceus symbol of commerce:

As per “[The Centers for Medicare and Medicaid Services” National Health Expenditure Fact Sheet](#):

Historical NHE, including Sponsor Analysis, 2009:

- NHE grew 4.0% to \$2.5 trillion in 2009, or \$8,086 per person, and accounted for 17.6% of Gross Domestic Product (GDP).
- Medicare spending grew 7.9% to \$502.3 billion in 2009, or 20 percent of total NHE.
- Medicaid spending grew 9.0% to \$373.9 billion in 2009, or 15 percent of total NHE.

Let us not forget the numbers the pharmaceutical industry did worldwide in 2011, \$839bn! It makes sense that the healthcare industry would utilize the Caduceus symbol of commerce as their banner. After all it symbolizes the protector of *merchants, shepherds* (i.e. church fathers, doctors, etc.), *gamblers* (considering the side effects of taking these drugs, it is understood why it’s a gamble), *liars and thieves* (after all, are they honestly healing you?).

Not only have they deceived the populous into making them their savior, they have made enough money to rule the world in the process...so I remind you, [Chazun/Rev. 18:23](#) “...For your merchants were the great ones (remember their symbol-caduceus) of the earth, for by your drug sorcery (*pharmakia - use or administering of drugs, poisoning, witchcraft, etc.*) all the nations were led astray.”

The adversary has counterfeited the Truth, he has counterfeited His Redemption i.e. His Son and he has even counterfeited His people!

So, Who are You Calling to Heal You?

Remember:

Heal: O.E. haelan “cure; save; *make whole*, sound and well,

Save: early 13c “*to deliver (one’s soul) from sin and its consequences*,” mid 13c “to deliver or rescue from peril,” make safe, secure, “safe”

Yahu'al/Joel 2:32 “**And it shall be that everyone who calls on the Name of יהוה shall be delivered.** For on Mount Tsyun and in Yarushalam there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.

Acts 2:21 ‘And it shall be that everyone who calls on the Name of יהוה shall be saved.’

Therefore, if you are being healed/saved with pharmakia, are you being saved, saved from sin and its consequences, even though we see that pharmakia is sin?

Therefore Consider:

Shamuth/Exodus 15:26 And He said, “If you diligently obey the voice of יהוה your Alahym and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, **for I am יהוה who heals you.**”

Contemplate on the condition He sets here; if you obey...Here He also states something most people rely on people to do. יהוה says, “***I shall bring on you none of the diseases I brought on the Mitsrites {remember the job of a vaccination and its claim to keep you from getting diseases}, because I am יהוה who heals you.***”{Remember the job of the doctor/church father/physician, etc.}

Heal/Remedy/Medicine/Healer/Physician

H7499 – רפא - BDB Definition:

1) remedy, medicine

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: passive participle of **H7495**

Remember, the etymology of ‘**medicine**’ shows that it is of a doctor or physician and that it is a pharmaceutical drug but consider the synonymous words for ‘**remedy**’ [as per Oxford-American Dictionary]: Noun :1 treatment, cure, medicine, medication, medicament, drug

The definition they give for ‘remedy’ is “1 a medicine or treatment for a disease or injury:”

Heal - H7495 - רפה / רפא -

BDB Definition:

1) to heal, make healthful 1a1) of יהוה 1a2) healer, physician (of men)

Part of Speech: verb A Related Word by BDB/Strong’s Number: a primitive root

SIDE NOTE:

Ironically, a derivative (plural) form of רפא is idolatry.

Consider:

H8655 – תרפים - tera^phi^ym

BDB Definition:

1) idolatry, idols, image(s), teraphim, family idol

1a) a kind of idol used in household shrine or worship

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: plural from [H7495](#)

Same Word by TWOT Number: 2545

Let's look at some examples of this word in His Word.

Dabary h'Y'mym byth/2 Chronicles 16:[1]11-13

Asa Defies the Commands, Suffers Illness and Doesn't Entreat אֱלֹהִים for Healing:

1In the thirty-sixth year of the reign of Asa, Ba'asha the sovereign of Yashar'al came up against Yahudah and built Ramah, to prevent anyone going out or coming in to Asa, sovereign of Yahudah. **2**And Asa brought silver and gold from the treasuries of the House of אֱלֹהִים and of the sovereign's house, and sent to Ben-Hadaq sovereign of Aram, who dwelt in Darmeseq, saying, **3**"Let there be a covenant between you and me, as there was between my father and your father. See, I have sent you silver and gold. Come, break your covenant with Ba'asha sovereign of Yashar'al, so that he withdraws from me." **4**And Ben-Hadaq listened to Sovereign Asa and sent the commanders of his armies against the cities of Yashar'al, and they smote Iyon, and Dan, and Aḥēl Mayim, and all the storage cities of Naphtali. **5**And it came to be, when Ba'asha heard it, that he stopped building Ramah and ceased his work. **6**Then Asa the sovereign brought all Yahudah, and they took away the stones and timber of Ramah, which Ba'asha had used for building. And with them he built Geba and Mitspah. **7**And at that time Hanani the seer came to Asa sovereign of Yahudah, and said to him, "Because you have relied on the sovereign of Aram, and have not relied on אֱלֹהִים your Alahym, therefore the army of the sovereign of Aram has escaped from your hand. **8**"Were the Kushites and the Lubim not a mighty army with very many chariots and horsemen? And because you relied on אֱלֹהִים, He gave them into your hand. **9**"For the eyes of אֱלֹהִים diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles." **10**And Asa was wroth with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time. **11**And look, the acts of Asa, the first and the last, see, they are written in the book of the sovereigns of Yahudah and Yashar'al. **12**And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his disease was severe. *Yet even in his disease he did not seek אֱלֹהִים, but the physicians^{H7495}.* **13***So Asa slept with his fathers, and died in the forty-first year of his reign.*

Here we see that Asa did not seek or enquire of אֱלֹהִים but he instead sought the רפאים, the physicians (רפאים), medicine or healers. His fate was inevitable at that point because as we know, אֱלֹהִים is the one we should seek to be healed or saved.

How often do we see this occur, usually because of the ignorance of this sin? To often are people led down the path of fearing the commands of men over the commands of אֱלֹהִים and scared into committing sins that can cost them their life and after life as well. How many people are willing to trust the Word of אֱלֹהִים unto death? Even if they say, "if you don't have this procedure, you will die." I'll remind you:

Chazun/Revelation 2:10"Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. **Be trustworthy until death**, and I shall give you the crown of life.

YaramYahu/Jeremiah 17:5,6 Thus said אֱלֹהִים, "**Cursed is the man who trusts in man** and makes flesh his arm, and whose heart turns away from אֱלֹהִים. **6**"For he shall be like a shrub in the desert, and not see when good comes, and shall inhabit the parched places in the wilderness, a

salt land that is not inhabited.

Let us look at another example of אֱלֹהִים's might and wonders and what we all should do when presented with unfortunate and unwelcomed news.

ChazaqYahu is Handed Some Bad News:

YashaYahu/Isaiah 38:1-7 In those days Chazaqyahu was sick and near death. And Yashayahu the naba'y, the son of Amuts, came to him, and said to him, "Thus said אֱלֹהִים, 'Set your house in order, for you are going to die and not live.' " **And Chazaqyahu turned his face toward the wall, and prayed to אֱלֹהִים,** and said, "I pray, O אֱלֹהִים, please remember how I have walked before You in truth and with a perfect heart, and have done what is good in Your eyes." And Chazaqyahu wept bitterly. And the word of אֱלֹהִים came to Yashayahu, saying, "Go and say to Chazaqyahu, 'Thus said אֱלֹהִים, the Alahym of Dud your father, "I have heard your prayer, I have seen your tears. **See, I am adding fifteen years to your days. "And out of the hand of the sovereign of Ashshur I shall deliver you and this city, and protect this city."** " "And this is the sign to you from אֱלֹהִים, that אֱלֹהִים does this word which He has spoken:

Here is an example of the appropriate response to news of this sort. The moment he was notified of His fate, he turned his face toward the wall and prayed to אֱלֹהִים. It is applicable to note that he prayed to אֱלֹהִים and not to g-d or the l-rd. Notice the works of ChazaqYahu; he walked before אֱלֹהִים with a perfect heart and did what was good in His eyes thus, אֱלֹהִים listened to his prayer, added 15 years to his life and delivered his city from the adversary as well!

Consider those whom He hears:

Mashaly/Proverbs 28:9

He who turns away his ear from hearing the Turah, Even his prayer is an abomination.

Yahuchanan/John 9:31

"And we know that Alahym does not hear sinners. But if anyone fears Alahym and does His desire, He hears him.

Therefore, walking with a perfect heart must entail hearing His Turah and fearing; thus not hearing His Turah or fearing would then in-turn classify one as a sinner.

I'm sure many have had the experience of receiving news like this from their doctor/church father; but consider who delivered that news to ChazaqYahu: אֱלֹהִים, by way of YashaYahu His servant; not a doctor or physician. This should remind us of who determines our fate but remember whose prayers He listens to.

Consider Who Determines Our Fates:

Dabarym/Deuteronomy 32:39

'See now that I, I am He, and there is no Alahym besides Me. **I put to death and I make alive. I have wounded, and I heal. And from My hand no one delivers!**

Iyub/Job 5:18

For He bruises, but He binds up; He smites, but His hands heal.

Tahalym/Psalm 6:2 Show favor to me, O אֱלֹהִים, for I am fading away; O אֱלֹהִים, heal me, for my bones have been troubled.

Husha/Hosea 6:1

'Come, and let us turn back to אֱלֹהִים. For He has torn but He does heal us, He has stricken but He binds us up.

YaramYahu/Jeremiah 30:13-17 (13)'No one pleads your cause, to bind up. **There are no healing medicines for you.** (14) All those loving you have forgotten you, they do not seek you.

For I smote you as an enemy smites, with cruel chastisement, because your crookedness is great, your sins have increased. (15) ‘Why do you cry about your breach? Your pain is incurable. Because of your many crookednesses, because your sins have increased, I have done this to you. (16) ‘However, all those who devour you shall be devoured. And all your adversaries, every one of them, shall go into captivity. And those who exploit you shall be exploited, and all who prey upon you I shall make a prey. (17) ‘For **I restore health^{H724} to you and heal^{H7495} you of your wounds,’ declares **אֲנִי**** ‘for they have called you an outcast saying, “This is Tsyun, no one is seeking her.”

Notice what He says in verse **13**, “There are no healing medicines^{H7499} for you.” Then **אֲנִי** says, “I have done this to you because of your crookedness and increasing sins”. Therefore, only He can truly restore your health. How can one know their sins, be healed and cleanse their path if they have no true knowledge of His Word?

Consider:

Tahalym/Psalm 119:9

How would a young man cleanse his path; to guard it according to Your word?

Therefore, there is no healing outside of Him, so if He strikes you, repentance and prayer should be the first thing one should do.

Tahalym/Psalm 41:4 As for me, I said, “O **אֲנִי**, show me favor; Heal me, for I have sinned against You.”

Tahalym/Psalm 32:5 I acknowledged my sin to You, And my crookedness I did not hide. I have said, “I confess my transgressions to **אֲנִי**,” And You forgave the crookedness of my sin. Selah.

Otherwise,

YaramYahu/Jeremiah 46:11 Go up to Gil’ad and take balm, O maiden, the daughter of Mitsrayim. **In vain you have used many remedies (or medicines)^{H7499}, there is no healing for you.**

Yachazaq’al/Ezekiel 30:21 “Son of man, I have broken the arm of Pharaoh sovereign of Mitsrayim. And see, it has not been bound up for healing^{H7499}, to put a bandage to bind it, to make it strong to hold a sword.

YaramYahu/Jeremiah 6:13-15 13“For from the least of them even to the greatest of them, they are all greedy for gain. And from the prophet even to the priest, all act falsely. 14“**And they heal the breach of My people slightly**, saying, ‘Peace, peace,’ when there is no peace. 15Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall. They shall stumble at the time I visit them,” said **אֲנִי**.

Notice, **אֲנִי** has stricken and yet the nab’aym and kahanyim all declare that everything is ok or shalum and ease the nerves of the people but **אֲנִי** refers to this as like a band aid on the problem essentially because telling them everything is ok does not encourage them to repent and turn back to **אֲנִי**.

Therefore, this generation will have to exert great trust and belief as everything today is a accursed and far from what is true:

Consider:

MathathYahu/Matthew 9:22 But **ow4a2** turned, and when He saw her He said, “Take courage, daughter, your belief has healed you.” And the woman was healed from that hour.

MathathYahu/Matthew 9:29 Then He touched their eyes, saying, “According to your belief let it be to you.”

MathathYahu/Matthew 15:28 And **ow4a2** answering, said to her, “O woman, your belief is great! Let it be to you as you desire.” And her daughter was healed from that hour.

(See also: Mar 5:34 And He said to her, “Daughter, your belief has healed you. Go in peace, and be relieved from your affliction.”

Mark 10:52 And **ow4a2** said to him, “Go, your belief has healed you.” And immediately he saw again and followed **ow4a2** on the way.

Luke 7:50 And He said to the woman, “Your belief has saved you. Go in peace.”

Luke 8:25 And He said to them, “Where is your belief?” And they were afraid, and marvelled, saying to one another, “Who then is this, that He even commands the winds and water, and they obey Him?”

Luke 8:48 And He said to her, “Take courage, daughter, your belief has healed you. Go in peace.”

Luke 17:19 And He said to him, “Rise, go your way. Your belief has made you well.”

Luke 18:42 And **ow4a2** said to him, “Receive your sight! Your belief has saved you.”

Luke 22:32 “But I have prayed for you, that your belief should not fail. And when you have turned, strengthen your brothers.”)

Consider this element of the Curse Upon His People:

Dabarym/Deuteronomy 28:27,35,59-61 27 **ayaz** shall smite you with the boils of Mitsrayim, with tumors, with the scab, and with the itch, from which you are unable to be healed^{H7495}. 35 “**ayaz** smites you in the knees and on the legs with evil boils of which you are unable to be healed, even from the sole of your foot to the top of your head. 59 then **ayaz** shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses. 60 “And He shall bring back on you all the diseases of Mitsrayim, of which you were afraid, and they shall cling to you, 61 also every sickness and every plague, which is not written in the book of this Turah, **ayaz** does bring upon you until you are destroyed.

Needless to say, He has confirmed His word. The statistics corroborate this and yet, His people haven’t turned back to Him to be healed. They have gone to the church fathers/sorcerers/doctors instead...

YashaYahu/Isaiah 9:13-17 And the people have not turned back to Him who smites them, nor have they sought **ayaz** **ayaz**. (14) And **ayaz** cuts off head and tail from Yashar’al, palm branch and reed in one day. (15) Elder and highly respected, he is the head; the naba’ay who teaches falsehood, he is the tail. (16) Because the leaders of this people lead astray¹, and those who are guided by them are swallowed up. Note: ¹See 3:12. (17) Therefore **ayaz** does not rejoice over their young men, and has no compassion on their fatherless and widows; for everyone is defiled and evil, and every mouth speaks foolishness. With all this His displeasure has not turned back, and His hand is still stretched out.

His people have not turned back to Him and in turn His displeasure continues to consume them until their destruction is met. But it is disturbing to fathom that the vast majority of the populous

cannot see that these practices are not helping them; even if it appears to be on the surface, it is wrong and has grave consequences. So, even though, **Qahalath/Ecclesiastes 8:5,11-13 (11)** because the sentence against an evil deed is not executed speedily, therefore the heart of the sons of men is filled in them to do evil. **(12)** Although a sinner is doing evil a hundred times, and his *life* is prolonged, yet I know that there is good to those who fear Alahym, who fear before Him. **(13)** But it shall not be well with the wrong one, nor would he prolong his days as a shadow, because he does not fear before Alahym. **(5)** He who guards the command knows no evil matter. And the heart of the wise discerns both time and right-ruling,

YashaYahu/Isaiah 26:10 The wrong finds favor, *yet he shall not learn righteousness*; in the land of straightforwardness he acts perversely, and does not see the excellency of **אֱלֹהִים**; and

Mashaly/Proverbs 28:5 Evil men do not understand right-ruling, But those who seek **אֱלֹהִים** understand all. So therefore, **Qahalath/Ecclesiastes 7:14,15** Be glad in the day of good, but in the evil day take note that Alahym has also appointed the one as well as the other, so that man should not uncover whatever *shall be* after him. **15** I have seen it all in my days of futility: There is a righteous one perishing in his righteousness, and there is a wrong one living long in his evil. Which will you be?

אֱלֹהִים Did the Works of אֱלֹהִים

Everyone understanding, with circumcised ears and hearts, whom have turned back with all of their being and believe the report are aware of the wondrous works that **אֱלֹהִים** did. Many may not realize that this was something set to occur from the very beginning. I will not highlight examples of all the works He did but instead I will show how His works underscores the importance of what we have been discussing thus far.

Luke 4:14-21 14And **אֱלֹהִים** returned in the power of the Ruach to Galil, and news of Him went out through all the surrounding country. 15And He was teaching in their congregations, being praised by all. 16And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. 17And the scroll of the naba'y YashaYahu was handed to Him. And having unrolled the scroll, He found the place where it was written: 18"**The Ruach of Adany אֱלֹהִים is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, 19to proclaim the acceptable year of אֱלֹהִים.**" 20And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. 21And He began to say to them, "Today this Scripture has been filled in your hearing." Footnote: ¹Isa. 61:1-3; *YashaYahu 42:1*.

YashaYahu/Isaiah 61:1-3 **1**The Ruach of Adany **אֱלֹהִים** is upon Me, because **אֱלֹהִים** has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, **2**to proclaim the acceptable year of **אֱלֹהִים**, and the day of vengeance of our Alahym, to comfort all who mourn, **3**to appoint unto those who mourn in Tsyun: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of **אֱלֹהִים**, to be adorned.

Here we see Him speaking through YashaYahu foretelling the day He would arrive but let's hear it from **אֱלֹהִים**.

YashaYahu/Isaiah 11:1-2

1And a Rod shall come forth from the stump of Yashy, and a Sprout from his roots shall bear fruit. 2The Ruach of אַחֲזַי shall rest upon Him – the Ruach of wisdom and understanding, the Ruach of counsel and might, the Ruach of knowledge and of the fear of אַחֲזַי,

YashaYahu/Isaiah 42:1“See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Ruach upon Him; He brings forth right-ruling to the nations.

So we see here, the Ruach of אַחֲזַי was upon מְשִׁיחַ and it was foretold that this event would happen in YashaYahu/Isa. 61. Those who understand are able to recognize the coming of Mashyach written as early as B'rashyth/Gen. 3. Our people of antiquity were well aware of their expectation and the proclamation of His Name because we see it referenced as early as Ruth. So when we study the accounts of the words of Mashyach, such as the next one, we begin to understand better.

MathathYahu/Matthew 13:16-17

16“*And straight/upright* are your eyes because they see, and your ears because they hear, 17for truly I say to you, that many naby'aym and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

So here He speaks of the ones who had come before them who were waiting for the day of Mashyach's arrival and that they are fortunate because they see that day. So what was His job while here on earth; YashaYahu 61 answers that question but let's see from Whom these works originate.

Yahuchanan/John 5:19-36

19Therefore מְשִׁיחַ responded and said to them, “Truly, truly, I say to you, *the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does.* (Dabarym 18:15-19) 20“For the Father loves the Son, and shows Him all that He Himself does. And greater works than these He is going to show Him, in order that you marvel. 21“For as the Father raises the dead and makes alive, even so the Son makes alive whom He desires. 22“For the Father judges no one, *but has given all the judgment to the Son*¹ (¹See also verse 27; YashaYahu 11:1-4; 42:1-4; Math. 25:31-46), 23that all should value the Son even as they value the Father. He who does not value the Son does not value the Father who sent Him. 24“Truly, truly, I say to you, *he who hears My word and believes in Him who sent Me* possesses everlasting life, and does not come into judgment, but has passed from death into life. 25“Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of Alahym. And those having heard shall live. 26“For as the Father possesses life in Himself, so He gave also to the Son to possess life in Himself, 27and *He has given Him authority also to do judgment*¹, because He is the Son of Adam. 28“Do not marvel at this, because the hour is coming in which all those in the tombs shall hear His voice, 29and shall come forth – those who have done good, to the resurrection of life, and those who have practiced evil matters, to a resurrection of judgment. 30“*Of Myself I am unable to do any matter. As I hear, I judge, and My judgment is righteous, because I do not seek My own desire, but the desire of the Father who sent Me.* (YashaYahu 42:1-4; Dabarym 18:15-19) 31“*If I bear witness of Myself, My witness is not true.* 32“*There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.* 33“*You have sent to Yahuchanan, and he bore witness to the truth.* 34“*But I do not receive witness from man, but I say this in order that you might be saved.* 35“*He was the burning and shining lamp, and for a while you wished to rejoice in his light.* 36“*But I have a greater witness than that of Yahuchanan, for the works that the Father gave Me to accomplish, the works that I do, bear witness of Me, that the Father has sent Me.*

Let's break down this section of scripture for those with ears to hear. He says, "***the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does***".

So basically He is saying that all that He does is of the Father and not Himself. Anyone with children can understand this analogy. Children learn what they see therefore, He is saying all that He does He has learned from watching the Father hence, He is doing the Father's work.

We understand that He did not come to judge at that time, but rather to die for the transgressions of many, spilling His blood to atone for those transgressions and repairing the breach created by His people. Judgment has been given for Him to do at His return, so when looking at verse 22 where He says, "judgment has been given to Him"; this too was foretold.

YashaYahu/Isaiah 11:1-4

1And a Rod shall come forth from the stump of Yashy, and a Sprout from his roots shall bear fruit. 2The Ruach of אִיָּא shall rest upon Him – the Ruach of wisdom and understanding, the Ruach of counsel and might, the Ruach of knowledge and of the fear of אִיָּא, 3and shall make Him breathe in the fear of אִיָּא. And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears. 4But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall smite the earth with the rod of His mouth, and slay the wrong with the breath of His lips. (Remember YashaYahu 61)

Again, אִיָּא is informing us of our expectancy. Those who have ears to hear, let them hear!

Yahuchanan/John 12:44-50

44Then אִיָּא cried out and said, "***He who believes in Me, believes not in Me but in Him who sent Me.*** 45"And he who sees Me sees Him who sent Me. 46"I have come as a light into the world, so that no one who believes in Me should stay in darkness. 47"And if anyone hears My Words but does not watch over them, I do not judge him. For I did not come to judge the world but to save the world. 48"He who rejects Me, and does not receive My Words, has One who judges him: the Word that I have spoken shall judge him in the last day. 49"***Because I spoke not from Myself, but the Father who sent Me has given Me a command, what I should say and what I should speak.*** 50"And I know that His command is everlasting life. ***Therefore, whatever I speak, as the Father has said to Me, so I speak.***"

Again, אִיָּא is speaking to those with understanding. We know that אִיָּא informed us that He was sending One and that One will speak and do all that He commands Him.

Dabarym/Deuteronomy 18:15-19

15 אִיָּא your Alahym shall raise up for you a Naba'ay like me from your midst, from your brothers. Listen to Him, 16according to all you asked of אִיָּא your Alahym in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of אִיָּא my Alahym, nor let me see this great fire any more, lest I die.' 17"And אִיָּא said to me, 'What they have spoken is good. 18'I shall raise up for them a Naba'ay like you out of the midst of their brothers. And I shall put My Words in His mouth, and He shall speak to them all that I command Him. 19'And it shall be, the man who does not listen to My Words which He speaks in My Name, I require it of him.

Yahuchanan/John 10:37-38

37"If I do not do the works of My Father, do not believe Me; 38 but if I do, though you do not believe Me, believe the works, so that you know and believe that the Father is in Me, and I in Him."

Basically, **owya2** did all that **aya2** commanded for the esteem of the Name of **aya2**, so those witnessing can believe and the breach can be repaired.

There is no medicine, remedy, physician, church father, doctor, sorcerer or whoever that can heal or save you. All of the treatments are exactly that, treatments. Most of the time you are left with new ailments as a result of the side effects of the pharmakia.

Consider: This practice is business and commerce so there is no profit in a cure...

YaramYahu/Jeremiah 17:14 Heal me, O **aya2**, so that I am healed. Save me, so that I am saved, for You are my praise.

Conclusion

Basically, we have determined that the practice of, distribution of and use of pharmaceutical drugs/medicines are in-fact witchcraft, sorcery, divination and thus idolatry. Remember, witchcraft is imitating of the works of **aya2** utilizing evil forces so who are you calling to heal you?

The application of this information will mainly be fruitful for those who fear the command and love the One who has given it (Tahalm/Psa. 97:10; 119:101). It is not for everyone. So if you are not fearing or loving, start with repenting and turning back and fearing and guarding His words because only then will He hear your prayer and deliver you in this life and in the after.

So I'll leave you with this wisdom:

Qahalath/Ecc. 12:11-14 The words of the wise are like goads, and as nails driven by the masters of collections – they were given by one Shepherd. (12) And besides these, my son, be warned – the making of many books has no end, and much study is a wearying of the flesh.

So besides the Word of **aya2**, there is no other wisdom, seeking or studying and everything else has no end and only wearies the flesh.

(13) Let us hear the conclusion of the entire matter: Fear Alahym and guard His commands, this is for all mankind! (14) Because Alahym shall bring every work into right-ruling, including all that is hidden, whether good or whether evil.

Psalms 37:1-10 Do not fret because of evil-doers, Do not be envious of the workers of unrighteousness. (2) For they soon wither like grass, And fade like green plants. (3) Trust in **aya2**, and do good; Dwell in the earth, and feed on steadfastness. (4) And delight yourself in **aya2**, And let Him give you the desires of your heart. (5) Commit your way to **aya2**, And trust in Him, and He does it. (6) And He shall bring forth your righteousness as the light, And your right-ruling as midday. (7) Rest in **aya2**, and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man doing wicked devices. (8) Abstain from displeasure, and forsake wrath; Do not fret, also to do evil. (9) For evil-doers are cut off; But those who wait on **aya2**, They shall inherit the earth¹. Note: ¹See vs. 11, 22, 29 & 34, Mt. 5:5. (10) Yet a little while and the wrong is no more; And you shall look on his place, But it is not.